ROUGH: to return to Beverly Braxton

[redacted] Must Remain in Transcription Room

M2383

Music Westtown

Lunch Barn

Sat/Sun March 23-24, 1974

MUSIC

MR. NYLAND: When one doesn't know what to do first - play a little or speak, the best thing is to sit down and start talking. So here we are. That is not what I've -- not ~~is not~~ chosen, I think. It just happened. Tomorrow morning, in case there is any misunderstanding, we will start at 8:00 o'clock. But the week after we will start at 7:30. Let's hope it's going to be a good day, and good Sunday - a good workday. Also, I hope that for the following weekend, I won't be here, but I really hope that some people will come on Saturday. I got a note today from someone that we really should have more work at the Barn and more as a group. Of course, we've said that every once in a while and I completely agree, with that if we can do that and don't dilute our efforts too much, that we should have one or two larger groups working on special things. There is still a great deal to be done : parking lot, really claaning up, painting the Barn - things of that kind. Summer is coming, we still have to build our - what I would like to call little laboratory. There are many things that have to be finished up like the shed, like the watchtower. So there is enough work. But we can only do it when we can count on the people. And the little experience we had on Wednesday, when I asked for volunteers, or when we talk about Saturday, there's very little response.

~~Sometimes~~ I think about that: ~~xxxx~~ why? Why it should ~~be like~~

that or ~~why it should be like that~~ but still it is there. And maybe it has to do with a general atmosphere of intrusion of a variety of different things that are diverting us. Or that it is sometimes fair to older people (who?) have gotten a little bit. I wouldn't say tired, but, a little bit ~~there is~~ too much associated with Work that they need a little rest. And that the new people who do come are not sufficiently instructed.

I think we are still in many ways very difficult about ourselves and many times I don't know what may be the reason. Sometimes I think about that, why-why it should be like that or why it is that way. I would say it should not be like that but still it is there. And maybe it has to do with a general atmosphere of intrusion of a variety of different things that are diverting us, Or that it is sometimes ~~fair to~~ where the older people have gotten a little ~~bit~~ bit, I wouldn't say tired, but ~~there is~~ a little bit too much associated with Work that they need a little rest, ~~And~~ that the new people who do come are not sufficiently instructed. P I think we are still in many ways very difficult about ourselves and many times I don't know what may be the reason. Sometimes I think it is a general level of interest, ~~And~~ then it is a question of hardship that we have to try to make ends meet; ~~That~~ that there is a great deal to be done with houses or whatever, where we are living; ~~And~~ also that there are, compared to when we came here, different kind of requirements and responsibilities which have been added. Like for instance, children. So that there is more family at the present time than of course there were at the very beginning. And those things are unavoidable, ~~And~~ they do require quite definitely, attention. I think it is also difficult to consider this question of meetings; ~~And~~ sometimes I ask myself, do we have too many meetings so that nobody has really a free evening. And then I say, ~~alright~~ "ALL right," we will have a meet-less week (meeting-less week). Why not? And then I say what a fool I am. Some years ago we had five, six meetings a week, ~~And~~ we could do it. We went back and forth to New York even. ~~And then~~

~~I say what I feel I am.~~ Spme ~~years aga we had five, six meetings a week And we could do~~ it. ~~We went back and forth, New York even~~. And then I start to accuse myself. I say, but you're really at fault yourself, ~~B~~because there you sit in an office and you hope that people will do what you ask them to do and you make some suggestion and there is nothing that you really attend to yourself, ~~A~~nd just sit and talk with a few people instead of going around and see ~~if~~ that things are done or appear every once in awhile like his Endlessness ~~wanted to~~ vowed to appear in purgatory, to keep the good souls ~~going~~ going. And whatever it may be.

Maybe I am at fault. Maybe I spend too much time talking; ~~O~~r maybe ~~with~~ that the influx of people there is too much to be discussed; ~~O~~r the times are too hard and the difficulties that come up cannot be solved easily. ~~A~~nd then I sit and I say I have to do this ~~and~~ I have to do that, ~~A~~nd perhaps I should be outside and watch people how to chop a tree or what they are doing with an axe or a pick axe or a ditch, encouraging them, maybe sometimes pick up a hammer myself, ~~A~~nd ~~then~~ try to hit a nail.

~~A~~nd maybe I say I find a good excuse - my eyes are not as good so I cannot see far enough so I cannot recognize people, so I cannot say hello Bob, Hello Joe - things of that kind.

It is a little ~~o~~a potpourri in my head every once in awhile, ~~A~~nd I keep on thinking what it is because then I say in the time of Orage there was no question about attending a meeting. We all went. It was new, yes, it was of interest. ~~A~~nd when Gurdjieff was there, ~~O~~f course, there was no question at all. Lunch, of course we would be there. In the evening, late, until early in the morning, 2, 3o'clock two three -we were there. And we had work to do. Don't think that we were all just having a good time. We had ordinary daily professional work to attend to. Then I say

what was it at that time in 24 or 1930? Was the world different? Was there really more interest? Were there among us different people, different kind of intelligentsia, as we call them, really interested in it?

And then I say, o.K., let's find out. What are they now talking about with ourselves in our meetings where the opening is given for asking or talking; or on the West Coast where they have one or two new groups and new people come from the surrounding. And I listen to such tapes and say, what a low level. How is it that people are not interested any more? Not in their own life even, let alone innner life! Where is the possibility of a spiritual development, and is it actually a question of this kind of culture at this time? Having gone down so far, lack of interest, politics-has that spoiled us, loss of confidence in many things we were used to as believing in and not believing now. Are we too superficial? It makes me think every once in awhile in connection with an interest in Work on oneself. Are we really at a certain level where we say, I'm interested in life, regardless of what is given in the form of a work--of Work on oneself as objectivity. I have this and that kind of talent, I have friends, I want to talk with and I want to exchange ideas and not just talking about our dear president. What are we doing? And then I ask, what are you doing during the week? And then you say, there are too many meetings. Well, make it a custom that you will only go to two meetings. Or maybe on Wednesday I should not appear, Because sometimes I feel I make you tongue-tied. That you don't dare. Because when you ask me a question I'll be immediately right on top of you like a hawk and kind of peck you to death.

I have that impression every once in a while that you don't dare because sometimes I may criticize you, And there is not enough openness. So, there is the problem, and I ask all of you, what is at fault? Who is at fault? Are conditions at fault? Are

at fault? Is there really enough exchange which I don't see? Am I wrong in being critical about it? Then I say again, where is the interest in what we have had? Who remembers Five Six 5, 6 years ago when we started with the Barn and we had a small little group, Everyonce in awhile, sat and talked. Of course, I was around a little oftener. I must say that, so, ~~and~~ then I say ah, but I'm getting old and I'm entitled to sit in my chair and it's nice and cozy and we can do it by telephone. I don't have to see everybody and if I want to fall asleep or so forth it's o. k, And Of course, it isn't right either. What can we do? I ask you this now very seriously, ~~Because~~ I would ask you really, to look at the group as a whole. There are the different people you know and you talk with. What are the subjects you do discuss? What is it that keeps you so busy? It can not always be this so called activity. And if it is, it shouldn't. ~~And~~ Then I come back again to the small groups. How many and what kind of members and what is the discussion? And we everyonce in a while get into each other's hair. And although we do believe and like to think that we are gradually getting a little stronger in the nucleus, we probably get weaker in the periphery, and should we allow it? I've talked about that. My attitude towards it I think you are familiar with. I would like to sift certain things out. Those who come through the sieve, all right ~~alright~~, but those who stay on top we can throw away.

Is it right? What is it we wish with Work? Just exactly to say what is ABC and what is the presence of God, ~~And~~ what is an emotional state and what is really objectivity? And to insist that is it, that is it, and if you don't Work then don't come. Many times I say to myself, what right I have to say it? Of course I can rationalize. I can say, we want to teach Gurdjieff. I say that also, and then in accordance with ~~the way~~ what we understand of All and Everything, that's the way we have

to talk. And if you don't want to talk that language, well, go to school somewhere else. But, how many people have no chance really to think well enough and then when they are confronted with a method, who do not really understand it, and they are good natured about it; And there is something in them that really wishes some kind of satisfaction; And they want to talk, a little bit at least, about their inner life, their emotional state, maybe their relaton to God or in any kind of form they wish of really developing ethically; To be honest and to be a good person and kindness; And should one simply say all of that is nothing. It's easy enough to say it; Because you can always explain it and say, what is your wish? Is it actually spiritual development in order to become free from this earth, And to prepare yourself for the possibility of going to heaven; Or an understanding of God or infusion with that what is of a higher quality; Or is it also primarily for oneself living on Earth in a great deal of unconsciousness, to find out the best way of how to meet conditions in such unconscious way; And that how gradually should lead to something else in time and in the meantime, have patience and talk many times about serious things quite sincerely, quite honestly, and simply, and then maybe in time some kind of a light will go up. And some people will say yes, now finally I'm ready for a little bit more Work.

Is that the way we will end up? Is that the way a group will continue? You see, I have this feeling, one has a relationship privately for oneself with one's God. One also has a relationship which is important for the outer world and ear-marked as professional. Just to take those two, not considering personal relationships and not considering now, sociological ones. And between these two--the private relationship, mostly of one's inner life, and the professional relationship mostly with one's outer life, there is something that is within a man which we call the beginning of his being and is linked up

with his conscience and with part at least of his consciousness. How can it be satisfied without going immediately into the God relation? And how immediately to try to apply Work in a professional way as far as we are concerned with our activities. But is really what is needed? How can we find out what to do? I come back time and time again to the simplicity of an applicaton of ideas of objectivity. More and more trying to explain that what is needed is a knowledge of oneself, And not immediately emphasizing the truth, Because the truth sometimes is very far to see and difficult even when you get in the neighborhood to touch, And that much more is necessary in understanding of oneself in one's inner life first, And perhaps that one should go through a longer period of coming in contact with principles of inner life when one touches religions and or philosophies, When one wishes to find out what is really the so-called truth in science, And mostly when one wants to have self-expression in any kind of an art form, that maybe it is better first to concentrate more and more on what one should read, on the kind of friends one should have, Of what one should try to do in craft, with the dexterity of one's hands, Or be inventive with certain processes of technique; Or that one should become much more elevated for oneself, on a certain level, from where then it would be possible to go a little further if one wishes, But most fundamentally, that one establishes within oneself such solidity that you're not thrown over by the next wind, But that you can stand on your feet and stand up because you have some principles. And of course over the years we have talked about a variety of such applications, And always linked it up with a desire to wish to work. So in that we try to ride two horses; first the necessity of an understanding of one's ordinary unconscious life and at the same time the introductory of the necessity of an "I" or the creation of that, Without making enough room for that which is latent and could develop even if left to itself, provided there would be enough sincerity and that kind of a wish to consider one's life worth while. And many times of course we are forced to look at it that way as a result of having

contact with each other and to establish between ourselves certain relat onships. And this is the solution that I see in between God relationship and relat onship to the outside world. There is a group relation. There is a group world. There is on the one hand a necessity of helping each other to find out what is truth and maybe sometimes friendship and kindness and caring can help a person in a group to see what is really wrong with one, or at last what appears to be wrong in the eyes of someone else who is a friend. And as a friend perhaps, can tell you--Are you aware sufficeintly about what you are? Do you see the truth of yourself the way I see it? Is it right for me to discuss this with you with the best of intentions? Because all I wish is to help you and maybe I can be of help in a formulaton which may be difficult for you. This can take place in a group. And I believe a group is very essential for one's own Work. In one's own Work there is a point which you will reach after sometime in which you have really exhausted the different forms of mannerisms, habitual ways of behaving, or of feeling or of mind in which you become a little stuck, because a great deal becomes repetitious for you. And even if you say-"I will accept that what I am," the acceptance of that what o me then is comes to a standstill at the point when you don't have any desire to want to go further. It is not that one is satisfied with what one sees, but one is actually up against it. Because there is not enough direction that is given at that point to say "continue to fill yourself as much as you can or try to bring within yourself the solidity from where you can operate; or if that doesn't work, perhaps at such a time you can pray to God to help you, that he may send somebody; or perhaps there is an "I" which you have tried to create and now it is wearing off a little bit because even the "I" is no longer interested in what you are.

One loses sometimes one's ambition, and to be able to continue with

changing, as we say, an aspiration into an inspirational quality and their from there on going out to the outside world and wishing to fight it in participaton with an "I" and listening to this "I", how it ought to be and so forth, one is sometimes a little bit discouraged, because you wish to have more results and you don't get them - this is the kind of state in which a group can be extremely helpful. That is why I talk about those on the periphery who do not wish to belong to a group are missing the boat. It is not that I object to them being interested in a variety of different other philosophies. If they are and if actually it has value to them, I wish them very well. I hope they will continue. I hope they will not loose their interest, although I'm a little afraid of it. Because this question of losing one's interest is a very definite property of anyone maturing. It is not easy to see it when you are in a process in which you believe that you will never loose interest in Gurdjieff. It all will wear down. Even interest in ideas of objectivity are subject to this Goddamned law of gravity which is still taking place on this Earth. There are definately certain questions which are half-way answered, and will remain half way answered because you don't know what to do with them. And so I say when that kind of a state is reached, which I'm sure will be reached by every person, it is then a question, how will you go further? That is where the group can be of help. That is where in the first place of course physical work together is a help. But that is really a very small matter. Even movements done together in a group everyonce in awhile is important. They are important, and They are at the time you partake in them very useful, but they are very small. They have very little influence on the rest of your day. Even when one says emotionally I will want to live in the sphere of this kind of understanding of a depth of my life and wishing to see it operate and having within me all kinds of responses to emotional stimuli

from the outside world. Again there is a point which even an emotional state is satisfied for the time being, is perfectly ready to accept more, but there is no chance of emptying what is there already. And it is stuck, because nothing can be added to it. This is the period I'm talking about. With the mind it even becomes much worse, because your mind having concepts which are very interesting like participation, like simultaneity, like awareness, like giving the mind certain things to do that are necessary for the objectivity, necessary for getting to the truth, it always gets stuck at the certain point of being over-filled. Sometimes much too much, so that nothing can go in anymore. Partly because we hold on to that what is there, I call many times, saw dust. But it is too dear to us. It belongs to ordinary life. It belongs to a little bit of an exchange with some friends with whom you can talk about a variety of little things that are of course of interest. I never question that. But which, when you talk about it, are not taken out of your brain. They stay there and they crowd themselves around the possibility of an emptyness which then as emptyness cannot be filled because too much unconsciousness prevents it.'

It is a little different with emotions and constant prayer, like a person who wishes really to reach God and serve him, who becomes devoted, who is giving his life to that kind of a possibility of a constant contact and in that attempt withdraws from the world. And then sometimes becomes even fanatic. Of course there is a chance of that kind of devotion, together with chastising one's body, to reach a very definite height of a saint. But that is not for a man, and I am talking about what to do to become harmonious as a man. These states have to be met, and they will be met by working together and exchanging ideas of an application of work. Not ideas of what is theory. Theory will not help you. It will give you a few more things in your mind which is already crowded. What is needed is a constant influx of impressions

which have to be digested and a constant outgo of that what has been converted within onesl self as a wish for wanting to "work" and the application of that in one's daily life. And a group can help you in reminding you that you are here for a certain purpose when you see your friend A and your other friend B in conversation with each other and they both go into the barn and have lunch and within five minutes they are in each others hair.

The constant wish to keep on talking about things without wishing to apply is not right for a group. The constant criticism that can be among people when they really wish to develop something within themselves, but talking all the time about those who are negative will not help at all. At most it is like losing energy in a gutter and it is gone for you because you cannot use it again.

What will a group do and what is necessary for a group, in order to cement ~~that~~ that relatonship between the people, which then when it exists can go out into private life as a relaton toward God. And can go out, down below you might say, in the different direction as a relationship in the professional world in which you then, because of the contact with other people, you are testing out what alreay is within you, to in order to find out ~~whether~~ if it actually has the best value which you belive in. In a group you are reminded. If you come to a group in a better state, if you come to a group really to wish to learn, if when you are a member of the group can part with your little vanity, can part with wish to be respected. When you want to come to a grup that you are honest, and that you are simple, and that you want to learn from each other and that you will say that, "if I don't learn learn from you I will have to go to someone else because I wish to learn ~~larn~~ and I'm stuck!"

That's a conclusion everyonce in awhile you must make. I am ~~I'm~~ stuck the way I am! I cannot go any further. The different indications which I had 10 years ago or 5 years ago, they don't have the value anymore. In the first place they are not as new. In second place I've applied them. And there is not enough in my own experience to continue to sustain them and to add new ones to them because I, in my limitedness of a

personality, I cannot apply that what is at the present time not applicable because I'm not in that kind of a state as yet where I could be sufficiently, as we say, experimental. A group will help. When you talk to people, you see them and you start to recognize what they are, and you see what they are doing and how and why, and it is not your way, but at least that you see what is happening. You start to acquire knowledge about other people, you as a type, what ever it may be in accordance with the zodiac or your rising sign, or what ever the moon is in your horoscope, you are, everyone of us, is limited. And there are possibilities of an exchange between some and surely not with everybody. On the basis of a wish to "work", which is an aim which is far away, one can meet in that aim as a symbol, then retrace oneself to what one is on Earth, and then start to talk and at the same time wish to apply in accordance with an added understanding, since you are concerned with someone else also working in the same direction. That kind of solidarity in a group is essential for each person to over bridge this particular period of emptyness. At what time of your life it will happen, I don't know. And at what time of your development it will happen, I don't know. I'm only telling you, you will get it. It will be there and I hope that at such a time, the group will be strong enough to help you to go across that little bridge. It is that kind of a bridge we talk about. It is where its necessary to have, as it were, a shock from the outside world. But that can be represented by the group as such. And then a group has to be quite honest. Because the members of a group, particularly when they are of different types, when they try to exchange ideas, they will not use the same language. Because they cannot. The experience is different and the language has to be different because their make up, their horoscope is different. The way they are as a personality is different. But, there has to be one wish-to find out what it is, which road has to be taken in order to become free from the bondage of Earth. If that is clear, that we are bound. If that is the

reason why we are not with God, if that is the reason why one's Magnetic Center is hidden and that there is that kind of a treasure which we have to uncover, if that is understood as an aim and a willingness to pursure it because only in that direction will we ever find out what is worthwhile for ourselves in our life, then we will have a group together. Then there is an understanding of an entirely different nature that happens in ordinary life when you are working together physically, or digging a ditch or having a two by four in your hand. That is not very important. It helps but what is important is to dig down into the depths of your own emotions and expose it at times to others and ask them "Tell me what is wrong with me. And be honest about it because I need it, because I cannot see it myself. When I look in the mirror I still love myself too much. I need advice. I need honest aid from someone. What is wrong with my attitutde? Why is it that I'm considered obnoxious? What is it that I'm autocratic? What is that makes me say certain things which I really don't mean and then afterwards try to kind of gloss over them in order to make them sound a little differently. That is why I say that contact that has to exist with members of a group. But they have to have the similar aim. Because you will never make a group with people who have different ideas and go after different symbolisms. There has to be a unity of aim, not just a discussion of a little bit a esoteric knowledge or a certain way by which it is indicated in ordinary life how to become a smart aleck. How to be a man, that is what is needed. And a man implies in our terminology, a man who has a conscience and a man who is conscious. A man who has a will. A man who has understood the aim of creating an "I". A man who has uncovered the treasure within himself. Sometimes I don't like the word creation because it sounds a little too much like art. And at times I say it is an artistic development for oneself because it is the creation of an "I". Sometimes I like to say it is a reactivation of an "I". A reactivation of machinary which has not even been used. And I say then sometimes you know above the temples there

There's a little seciton of mental capacity where the machines have not run for some time. Sometimes we say subconscious. Sometimes it is Atlantis, which has sunk into the ocean and is submerged. We want to bring it up We want to get it going. We want to clean it. We want to make sure that it is oiled up We want it to start running. And then it functions as an "I" Before that, I say maybe it is machinary that can be reactivated. And the activation means I send out from some kind of - from some kind of a source something that starts, that opens the door, lets a little fresh air in, And see what is needed for certain parts of that may have to be replaced So that then this mind can start to function in an objective sense Maybe it was there at the time when I was a child and at has been covered up. That is why I say the reactivation of what was in a little child when it was uninhibited, when it was free, when it could say what it wished, When it didn't want to say itself, call itself by its' own name, And only when it was the name instead of then saying I he considered (this little boy) considered himself objectively. Talking about himself as if in the third person As soon as he loses that and he says I he substitutes somthing else that becomes his personality. And so maybe that machinary happened to exist Sometimes we say like a subconsciousness has that been to be brought up again. But in any event, it has to start functioning. Only when it functions it will become an "I" in the sense of objectivity TP Can a group help if one asks for that kind of help? Can they tell the truth to each other? Can they really see what we are? Is a person willing to spend that time with a friend instead of just being charming and patting him on the back and becoming a mutual admiration society? I say the hell with that. It is not at all the purpose of a groups. It is not at all even to even to work together in an ordinary sense. It's not at all to be such good friends. A group is for the redistribution of unity in the form of honesty among each other as a relationship. In the form of wishing help each other to say what is on your mind and be able to defend it and to be open enough to be convinced convinced if it happens to be that you are

wrong. That is the talk in a little group. It is not only discussion of Work, of what one should or should not do. It should include gradually how in God's name could you use that kind of word to so-and-so? I overheard you. I know how you looked. I know you were completely unconscious. And you know it yourself. Why is it that at that time you couldn't come to yourself and be really what you should have been? Not perhaps in such words, And not in any sense critical, Not wishing to imply that you, under such conditions, would have been different. Because in such conditions and being the other person, you would have done exactly the same thing. This is when I talk about honesty, that is what I mean. I would like to see relationships on that kind of a basis, because then the group will give you a chance for contact with God in preparation for your death, And inner realization of everything that is still potential for your ordinary life. That I think is necessary to see the value of the group, and pity such who wish to leave the group without having exhausted the possibility of it. Again I say it has nothing to do with your theory or meditative processes or how you are affected by different kind of religions and philosopies. Nothing! It has to do with the relationship between the members of a group when there is then as a result of such connections, a net in which each person is a knot in the net, Connected with each other, and the strength is dependent on each knot connected with each other. Maybe sometimes there are two or three at the same time, that is a relatnship that can happen in a group which you cannot have when you talk to yourself as between outer life and inner life, or when you have a discussion between your mind (even if it is conscious) with your heart when it is conscience as a conscience that exists there.

It is much more that is needed to over-bridge the difficulty of not,-of falling into your own emptiness. I say this because I think we are still lacking. I think we should really considerate it much more. I think we should reorganize the little

groups that you really can talk with your enemy. An enemy who wishes to understand Work. An enemy who's honest in his attempts. An enemy who sometimes may wish to talk little bit too much and about theory. But definately an enemy who is practicing, who is trying to get rid of the junk in his mind as well as in his solar plexus. Who wishes to devote at least part of his day in the service of his inner life. I mean this. I mean this because it will create a level. A level which is much more than what we have at the present. And I talk again now, Utopia. I talk about idealism. I talk about the real wish for a development for oneself in which you then will find that it is necessary to communicate on that basis. It is not at all the question of telling each other. It is a question of just expressing yourself on that level. Hoping that it will be heard by the proper people and understood by the proper people in the way you have meant it and not leading it to any form of criticism at all. But just an expression, as it were opening the door for that kind of atmosphere to enter, so that you can breathe freely. That you really can take in the breath of someone else because it is pure.

What is it that one wishes at such a time? You sit quiet, you are in your room and you wish to pray or you sit and you just recall what has happened during the last hour. Or you consider some friends with whom you have had contact in the last days. You consider what they were, how they were, where they were, what they were doing. What were they talking about? What did you say to them? What was the relation? You had lunch with some people. You talked a little bit. They did. Did You listen? Did they listen to you? What was the level of the conversation? You've come across a book. It touches you. Something is in there of adventure. Someone discovering a new world. Or an enterprise that had difficulty, or a man who was up against it and suffered--and all such things. And you say--I wished I could have lived at that time. I wished I could have been a friend of such a man. Maybe I could have helped him. And maybe you are right. Maybe you could have. But then you see you are still sitting in your room

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and you are still sitting by yourself and you still keep on thinking and dreaming a little bit about--what are the possibilities for your life? How can you then create them? Who can you allow to be in your world? Who do you wish to be considered as a friend of yours? To what extent could you be a friend of someone else? Select them not for the sake of admiration. Not for the sake of telling you how wonderful you are. Select some people with whom you can have a talk, who rub you just a little bit the wrong way. Who have a certain form of obnoxiousness where naturally you object to it and where you complain and where you become critical. But just enough to give a little friction. And use that friction then for the further elucidation of what is within you and what needs at that time a little bit going over or perhaps some sand paper to smooth it up or at least to uncover what it is that prevents it from being smooth.

I think we miss many opportunities of that kind. We surround ourselves so often with the people who can say yes. When I talked a little while ago that perhaps I was at fault by being present in a meeting and creating an atmosphere of tenseness. That people really don't want to ask because they are afraid that I might be too critical. I accuse myself because it is so far away from what I would wish to be and when it is on an even keel, when it is an exchange with a little humor and a joke, in that one can say many things which have value and which can be taken by someone without having to tell them direct to their face--this and this and this you ought to do. Just by the way, at the parting of the ways when you shake hands, you will find out what is the value of anything that has been transacted between the two. If it settles an affair of buying and selling you will know the value of the person you have been dealing with.

In friendship it is like that. Come to the point where it gets just a little warm but not sufficiently to run over. Don't lose your energy, don't explode. But at least bring it up to a certain level where you know there is a little fricton which you can manage and which the other can manage also because he is also interested in you. How can you find

such people? By experiment. By trying it out. By making contact with people who have not made contact with. By having no clique of your own but allowing others to come in and be, as it were, a good friend of many, not just of a few. To learn to work together. To learn how to exchange that what is of importance to a variety of people. Try out to give a book to someone you don't know much about. But if you could say "This is a good book, I'm sure you will enjoy it" maybe the other person would believe you. And there are hundreds of thousands of such little ideas that you can use if you believe in the necessity of doing it for the sake of growing up. Then you will become much more of a all around man. You will have contact with a variety of different types, because they are exactly the ones that will cause a little friction, And for them, it is necessary for them to have you around, And it is necessry for you to have them in your neighborhood. Don't run away from them. Even if you fly off the handle a little. Even if you loose your temper. Even if you look at someone else scornfully. Even if you don't understand what he is saying and it may take a little trouble to find out, Make the trouble to find out. Don't just close up. Just find out why. What is the answer that someone gives you when you don't like it? Is to ask again "Is it really that what you mean to say? Is that the impression I create on you? Is that really your opinion about me? " Maybe you have a chance to explain yourself, and maybe not. But for yourself you can keep on rationalizing if you wish. At the same time you maybe able to get to the truth of the matter and the matter is you. How can we learn to work? Is it right that I talk this way about what we perhaps could do among ourselves? And again, I say, that perhaps I can encourage you in doing it. And still that is not what I wish. I want you to consider it. That is really what I would like, to bring it up on the table and to look at it. You may have quite different view points. And you may perfect good reason for it. And I will not argue or dispute it as long as you allow me to say what I

wish to say, then I'm bound to let you say whatever you wish to say. But then there is an exchange. There is an exchange of honesty. There is also a wish to come to a meeting and to see that such questions could be discussed. That you really could come down to the fundamentals. That it is a question of crossing "T's" and dotting the "I's". That it is real, that what belongs to you as your own. Sometimes we call that your own reality. But that what is you as Magnetic Center, your essential essence quality, when that can come to the foreground and when it can become recognized by someone else, you will always--you can always expect that it will be acknowledged. It does not mean it will be understood. But at least as truth it can stand on its own feet and you will be able to claim it as coming from you and not be ashamed.

Maybe we talk about that--not to be ashamed. Maybe it is a question of learning to see that that what one is within one's own solidity is really the truth which you owned. And on which you could stand if you wish as a foundation from which you can operate and also to which you can return. So that that within yourself is something that can give you substance. And that maybe you are suffering. Maybe you live under very difficult conditions. Maybe you have a right even to say that you have already sacrificed so much of yourself, what is the use of continuing with it. Or maybe that there are too many enemies around you who criticize you. Is it possible at that time to withdraw within? As it were to have within yourself a watch tower which then exists and where you can withdraw and where you are safe for a little while. Where then you can come to your real self, where then, when this real self is there, you are forced to see if it is reality. It is always that question--what is imagination and what is reality. We start in the very low level of matter and we say that is real when I can touch it, when I cannot even penetrate through it. And then it becomes an imaginary something when I look at the structure and say that there is much more air and space then molecules. And I don't understand this question of cohesion. What we need in a group is cohesion.

For oneself to be what one is, what we then need in a group is adhesion, A relationship between the cohesion entities in the form of attraction or in the form of belonging together; or in the form of a constant exchange of ideas between those molecules, leaving space enough for oneself to operate, But at the same time having a relationship which can be felt, and sometimes it becomes expressed in the form of magnetism. This wish to be drawn together for that purpose, this wish to understand each other and to use the understanding of someone else for yourself and in giving that what you know to someone else, will create a coherence among different items that I call an adhesion. The coherence is within oneself. The adhesion is towards the outside world and it belongs to a group. Adhesion means we adhere to an aim. That is the real reason for wishing to grow up together. That is the familty life in a group as a group. That is the realization why that kind of bond is much stronger than the bondage of this earth. That is how in such friendship very simply expressed and not using too many words, simply exists as something that is worthwhile, And adhering to that, finding ~~out~~ that what is the ultimate solution for oneself in relation to each other, Emphasizing more and more the relationship itself and minimizing more and more that what causes the relationship to exist- which is you and me.
One wishes to Work. One wishes not to forget to Work. One wishes to continue with Work in the best conditions possible. One wishes also to be reminded. One wishes to be awakened when one is asleep by someone who at the time happens to be awake. That is a group, ~~when~~ that we work together totally. I don't care how many there may be asleep, as long as the majority is awake. Then there is an aim and there is something that is communicated to those who are asleep why they dream, that is the help of the spiritual world existing in an awakened world, contemplating a world of unconsciousness.

I cannot say it differently because you have to think about it, if it somehow or other applies, if you are willing to submit to it in a very simple way, nothing extraordinary, nothing high-falutin', or something that

you ~~will do~~ ought to have ~~it~~ recognized because you're doing it, just ~~simply~~ simplicity of ?
being, just seeing each other sometimes, just as if you are and you are not there, just as if another is there and you don't see him, but that there is between ~~you~~ she two an existence of that what is unseen and which has a bondage between them as attraction which is worth more than the Gravity— the law of gravity of the earth.

What we need for it and what is available is exactly that what your hand finds to do. That is your life in an unconsciousness. ~~When will~~ Then when you start to wake up, your heart starts to compensate for the former unconscious states. In its place comes a little bit of a flicker of light as ~~conscious~~ science. And then comes a very unusual thing, that what comes from above in the form of a Ray of Creation lighting up the surroundings and touching you in your consciousness in a relationship toward God, understanding that what is the meaning for oneself and what is the meaning of the existence of God for all of us.

Maybe we can drink to Gurdjieff because it came from him- Thank God! And maybe I play.

SUNDAY LUNCH 3/24/74 I'm always amazed when we have a large group people

that there is a lunch. I think that the kitchen and the cooking people and so forth, I'm very grateful for such attempts, particularly over the weekend. Tremendous amount is involved in it and after all, I think that everybody gets enough to eat. If you don't, if you haven't received enough probably in the middle of the afternoon we'll find you sitting somewhere on the road. But since I don't see you that way, I assume you get enough. Can we use this just to mention a few things and then as it were talk a little bit more about last night?

I would like, if we can, work on the parking lot this afternoon. Could we do that, Robert? (Yes) Because we have to make a start. We talk many times

about how it ought to be. Then we do a little bit. During the week it's ah someone else comes in and there is stuff then it is dumped somewhere so that by the following weekend we have to clean it up again. There is not enough of a plan and I think there should be a plan. There should be a responsible person for it, ~~one who~~ RON would like to do that. And under the guidance of the different people who have something as an idea having in mind not only the cleaning up, but let's start with that. Then the parking business. It is not right. I saw one car on the road where out of bounds as it were. At the time Jacques did such a good job but maybe he needs a clean parking lot in order to do it better. Jacques, are you here? (Yeh) Yeh, that sounds like weak voice. All right, we'll talk a little bit more like a hawk, you know, round and round and round and finally zeroing in on Jacques maybe.

Same thing with Amity. I was there again today. Probably we should have a dog meeting. Maybe there are enough dogs now to bark so that the meeting can be filled by the bark only. It is too bad because I like to bite a little bit. I would like to suggest to those who own dogs really assert their authority, that they actually live in accordance with ownership and that they keep the little dogs a little bit, well, let's say, shut up. I was there today. It looked as if I was angry. I wasn't angry but I showed it. I was concerned. And I said in so many words, What the hell is the matter with the owners? Can they train their dogs a little bit even if some one of the dogs is in heat? OK. One can understand that but the others don't have to tell us all the time. All right. Amity is Amity. It is a valley of peace and friendship. So maybe we should have a dog meeting. Maybe some of the owners can get together and establish a language between them so that each person can understand what they are talking about and what the dogs are talking about. OK. It's one of those little things, isn't it? It's the kind of thing we do have to talk about ~~every~~ once in a while in order to get along with each other, otherwise we bite each other's head off and we don't want to do that yet.

WHy don't we see certain things? Why are we closed many times to that, what, let's say like a piece of paper on the floor and you don't pick it up and there is dirt here and there or sloppiness and you don't do anything about it. You don't sharpen yourself enough. We talked about relations. It's a question of being sharper, not blunt and not too much worn off. Sharpen your tool in relation to someone else. What we talked about last night, what is the value of a group? And I try to define how a group actually can function and logically being dependent on the different people who make the group, but that within that, that what the person ought to see is a group activity as a necessity for his own growth. And maybe we can gradually understand that because I also know that when I talk in that way that a great deal of that may be passing you by or that you don't wish to pay attention to it or that perhaps even some of the concepts are a little bit far out. But of course I do talk about a symbol. I talk about a miner's lamp. When you walk it stays away from you. But exactly because it is away from you it gives you light on where you have to walk. So it is not joining with a symbol or with an idea. It is constantly being affected by it. You will never reach God, you know. Even if you think when you pray to Him that He will come and take you by the hand, it will never happen. That is why we have the word infinity for it because in our finite world there is no infinity. The omnipresence can never be understood by prayer. It's necessary to live within oneself and this kind of expanding universe of one's own inner life is absolutely necessary for an understanding of that what is growth, and the growth ending and returning again to its origin. When a positive absolutism and a negative one join like a snake biting his tail and keeping that as a circle and this constant concept of seeing that there is to be movement and not sitting and not quietness, not too much meditation but activity on a small scale, sometimes increasing but regulated in a wish to establish a group in regulating relationships, in making attempts to find out what is there, as it were, for sale, and then to use it, and getting together and saying, If we want to do something let's do it together.

Can we establish that kind of a group language? Little groups, small groups, bigger ones, large bunch of people all working with an aim, But all, you might say, caring. If we work on the parking lot, let's really care to make it without potholes, to take out the junk and not just look at it, And don't take it from one place to the other, so it's just the removal of a junk yard to another section of the parking lot. Let's once and for all get rid of all the old tires that are there and we don't really need any more. Take them to the Grand Canyon and dump them. Well, let's get rid of them. But we need help from everybody. We don't want people to sit on the sidelines and admire those who work. This is not the kind of an active group. Everybody must feel that they have a certain task to fulfill. It cannot be done by everybody in the same way because we are different and the appreciation of the difference is exactly what would become stimulating. It is an adventure to find out what somebody else is. If that person can be open to you and if you can have the means of opening a person up, then there is an adventure and discovery. Maybe you find a great deal more than meets your eye, if that what he is meets his eye. If you can understand what it is for a wish to cooperate, That the cooperative form of work together will enhance the value and the level of the group and increase the level of your own being. That's all I talked about. It was not very special. It was a good group I think, a group meeting — A good meeting. There was a response. We will get more and more of it. There will be more and more selection of that kind of wish- to want to do something and then we join because we are positive.

I remind you. That's all I wish to do, just remind you and then you can say yes, and you don't have to say it. It is up to you. You must live your life. You ~~have to~~ become responsible for your conscience. You wish to find, FOR YOURSELF the answer to your problems provided you live already sufficiently in an unconscious state to have problems, Because when you don't have problems you have just like a couple of kernels of sand, you may as well be~~come~~ tread on and become a dune.

Nothing at all will happen to you. You can sit and enjoy the sunshine. But when the wind comes and there is a storm and when the wind sweeps up the sand, have you ever seen a desert ~~when~~ under the influence of a wind and the beautiful contours of the sand ridges? How they are formed and how lovely and aesthetic it is when you see that ~~is~~ that is the result of a wind blowing over something that is sufficiently ~~fossil~~ facile.

It is that kind of movement I talk about in a rearrangement of the thoughts of your mind. They can become very beautiful in relation to each other even at the present time it may be a little chaotic and ~~like~~ as I say resembling saw dust. If it becomes alive and if there is a wind which can help you to stir it up, maybe the intro duction of an 'I' will create that kind of condition to wish to make out of the chaos a beautiful parking lot, where ~~when~~ you can have your thoughts and where you can go to a thought and say, "This is mine I have a place in this parking lot, In my brain I can find what I ought to find at the right time. When a certain thought is needed that I find that thought in the proper place arranged. And then I can use that." We talk many times talk about these little bits of idiotic ideas. Whatever you can take to heart, use it. Again I say for an afternoon what will you do? How often will you remember? It is not so difficult to remember things. Put a knot in you handkerchief. Do something like a hairy shirt. Make some intentional effort, Make a compact with yourself that an alarm clock should go off at two-thirty. Ask someone to remind you at four o'clock. If you need help, ask for it. But this afternoon, why don't you use it? I simply suggest it. Change your unconscious state into a conscious one at the moment when you get up from this table. We have a little music, that might distract you. After the music is over will you remember what I said just now? That when you get up <u>at that time</u> you make a resolution and as you mumble something to yourself in walking outside I hope that little mumble for your "I wish to be a Man" and with that you go out into the world.

Birthdays, we are now in Aries. Some are happy that we are not in Pisces. I said a little while ago, if I had to choose, it would be difficult to know which sign I would like. In the end I would come back to Scorpio. I'm happy where I am that I am where I am. I'm happy every day that I wake up as I wake up, I'M happy that at the end of the day I can say I have been breathing and God allowed me to breathe. I hope tomorrow I will still breathe and during the night I will still be alive.

Have a good week. I won't be here next week. I will see you again in this kind of surrounding two weeks from today. Will you help each other to make this coming weekend a worthy one? Will you get together with a few who take responsibility and have taken it already maybe under the management of Robert to tell and to help and to see that certain things could be done and are to be done; That you feel they ought to be done; That you become part in doing it; That you have a little bit of time today, tomorrow, Tuesday, Wednesday, thinking about the weekend. On Wednesday evening talk what can you do? What do you wish to do? How can you work together as a group? If that becomes an important consideration, then what we talked about last night was worthwhile. To Gurdjieff.

END TAPE

trans: B. Braxton

Sally birthday - Peter, all right?
(piano playing - on tape)